THE GODLY MANS CHOICE:

OR

A Direction how ſingle godly perſons, who intend Marriage, may make choice of a fit and meet Yoak-fellow.

Being the Meditations of *Caleb Grantham* in his ſingle eſtate, as a Rule and Guide for himſelf to walk by.

And ſince his death peruſed and publiſhed with ſome profitable directions how perſons ſhould live as becometh Chriſtians in the married eſtate.

By *Henry Scudder*, Miniſter of the Word.

Prov. 19. 14.

Houſes and riches are the inheritance of the Fathers, and a prudent wife is from the Lord.

LONDON,
Printed by *Matthew Simmons* for *Henry Overton* in Popes-head Alley. 1644.

Joseph Bennet
his book

THis Discourse (entituled, The godly mans Choyce) written by a now deceased friend, together with those directions added by a reverend Divine yet living, I approve to bee printed and published.

Joseph Caryl

July 24.
1644.

THE

GODLY MANS CHOICE:

OR

A Direction how single godly persons, who intend Marriage, may make choice of a sound mate & [illegible].

Being the Sedmon of C. M. Ovarton in Hinsing-Lane, as a Rule and Guide for Myself to walk by.

[illegible]

By [illegible], Minister of the Word.

Prov. [illegible]

[illegible]

[illegible]

Printed [illegible] by Overton [illegible] 1649.

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TO THE

RIGHT HONORABLE JOHN,

Earle of *Exeter*, Baron of *Burley*, &c.

Noble Lord,

MAny whose eyes are upon your Lordship, do acknowledge the good hand of the Lord towards you, not in conferring eminency of honour

upon you in your minoritie, (as it were, before your time) but in giving you a serious discerning spirit, farre above your yeers, whereby they conceive great hope, and powre out many prayers to the Lord, that he may in due time bring you forth in publique, as a choice Instrument in the hand of your God, *to do worthily in Ephratah, and to be famous in Bethlehem.* Ruth 4. 11

Among others the publishers of this small Treatise, (part whereof being the Meditatiõs of a pious yong man, now with God, and the residue the labour of a reverend Divine) to declare their great affection to your Lordship, have importuned mee to recommend

commend this Tractate to your Honour, conceiving, that under your Lordships Name these Meditations not only may appeare to the world with some access of lustre, but that the influence they may have upon some hereby may prove more available.

The subject herein handled, is about the choice of that which scarce yet ever entered into your serious thoughts, yet it is wisdome to store up good rules before you need to use them: Mariners learne their skill before they launch into the deeps: All Artists study the Theory before the Practice; Wise men are long in contempla-

templation, before they adventure upon action: It's a known rule, Deliberation muſt be long, where Determination can be but once; and where there is no admiſſion of ſecond thoughts to reverſe a former errour, the firſt thoughts muſt be careſull, that errour be prevented.

In the interim, before the Lord incline your heart to think of any choice that way on earth, be intreated to make your choice in heaven; that the Lord Jeſus may be the guide of your youth, & ſo the God of your age, that God may ſay of you: *I remember the kindneſs of thy youth, and the love of thy eſpouſals.* Sure-

Jere. 2. 2.

Surely it can be no disparagement, for the greatest of men to betroth themselves to the great God, to contract spirituall alliance *with innumerable companies of Angels and Souls made perfect*, and to match with him *of whom the whole familie of Heaven and Earth is called.*

Satan hath done his utmost to brand the servants of God with ignominy, and to deterre men of quality from owning the way called holy. It is not long since some of our Nobility, eminent for pietie, paralleled our age with the sad times of *Salvian*, wherein the complaint was, that great men were forced to be more sin-

full, that they might not be reputed to be leſſe honourable.

But God hath begun to take away the reproach of his people from off the earth; and doubtleſs, will make his ſervants an eternall excellency, when men of carnall policies
Iſ.66.24. *ſhall be made an abhorring to all fleſh.*

You cannot make any choice higher, nor is it poſſible you ſhould begin too ſoone to love him, who hath loved you from all eternitie. Love of all affections is moſt active, and in youth predominant; It's reſtles till it fix, and if it fix any where below Chriſt, it debaſeth it ſelfe, and may eaſily be enthralled, but cannot

not easily be disingaged: What pittie is it those vitall streames should run in a channell that goes downe to the Chambers of death?

I hope the Father of mercies is looking towards your Lordship, and saying unto you as once unto his Church, *Surely, this is a time of love.* Your pious mother, whom I may truely call an *Elect Lady*, is to your Lordship as another *Monicha* to Saint *Augustine*; You are the sonne of many prayers: and as *Salomon* was to *Bathsheba*, You are the sonne, not onely of *her wombe, but of her vowes*; Shee hath learned to love you in the Lord, and for the Lord: The longings of her soule,

Ezek. 16. 8.

Pro. 31.

Quid Christus nisi Deum in nobis dilexit, non quem habebamus sed ut haberemus, Lomb. l. 3. D. 27.

soule, are for your spirituall and eternall good. It is one of her greatest comforts on earth, that shee hath such a sonne to call her mother: But it will be farre greater, even the Crowne of her glory, to see you the adopted sonne of the eternall Father, and that God hath honoured you, even in your youth, to obtain an Inheritance among them that are sanctified.

You are left in your fathers familie, with your hopefull sister, as the onely branches of many, which have long since ceased from among men. And when the destroying Angel was smiting all, the Father of mercies looked upon you, and said,

ſaid, *Deſtroy him not, for a bleſſing is in him.* Isa.65.8.

The Lord delight to fill you with all ſpirituall bleſſings in heavenly things, and make it every day more and more appeare, that God hath reſerved you to be bleſſed, and to be a bleſſing to your family, to your Countrey, and to the Kingdomes. And when your Lordſhip ſettles in the world, you may begin with *Joſuahs* fixed reſolution, *I and my houſe will ſerve the Lord.* Ioſ.24.15 And that you may ſhew forth the grace of him that hath *called you out of darkneſſe*, and the ſhadow of death, *into his marvellous light*; that they that obſerve your Lordſhip may ſee, that greatneſſe and goodneſſe,

goodneſſe, as they are inſeparable in God, ſo they are not incompatible to the ſonnes of men. That ſo you may rejoyce above all greatneſſe, that you have your name written in the *Lambes book of life*, and you may look beyond death, and the grave, and ſee your greateſt portion in eternitie; which is the earneſt prayer of

Your Lordſhips ſervant,

JER: WHITTAKER.

To the Christian Reader.

THese directions following, which teach how to make a wise and godly choyce of a meet yoak-fellow in marriage, were put into my hands by a neere friend of the Author, to consider whether they were fit to be made publick, and to give my judgment thereof.

I was very much taken with the soundnesse, plainnesse, cleernes, fulnes, & good composure of them, and doe judge that they may be of excellent use to put

single persons into Gods way, the only right way of entring into the honorable estate of marriage, a matter of greatest consequence concerning Mans weal or woe in this life, according as it is well or ill done.

The composer of these choyce Rules or Directions, was a most ingenious and holy young man, of good learning & rare parts, he studied before hand, and practised these Rules, which he had gathered out of the Oracles of God; and he had God going along with him: for he gave him a wife according to his desire, with whom he lived but a short time, it pleasing the Lord (in favour to him) to take him away from the evil to come.

Prov. 10. The memory of the just is blessed: *Some erect monuments*

numents in Marble, that their name may be kept in perpetuall remembrance: And it was the manner in some places, that in their mourning for their dead friends, they held forth and shewed some of their most excellent works which they wrought while they lived. Act. 9. 39.

I think a better monument cannot bee raised, nor better means can be used to preserve this mans name, most pretious, sweet, and ever living, and most profitable to posterity, then by making this his work publick to the Churches of God.

These are such as will alike serve to direct a single woman in her acceptance, and choyce of an husband, & to teach parents how to make choyce of husbands and wives for their children,

as well as to direct a man to make a good choyce of a wife.

I commend unto all the practise of this our brother for their imitation, that every one study and endevour to know and to do the works and duties of the places and conditions wherin God hath set them, that they may walk with God, and please him therin.

[redacted] the secondary evidences of being in state of grace, and accepted with God, I know none more clear and certain then this, that a Believer in Christ Jesus doe adde unto his faith a conscionable care to please God in the well doing the work of his particular calling and relation.

I cannot think that a man hath any more power of godlines, then

then as he shall respectively endevour to manifest it in the particular calling & condition of life wherein God hath placed him, as well as in his generall.

For an upright man, as he will (as David *did) keep himself from* his iniquity, *that is, the iniquity which through his naturall corruption he was most prone unto, & to which through the particular condition of his life, he was most tempted and in greatest danger, so his speciall care will be to doe the duty of his own place; to do that work which God in speciall hath given him to doe.* Pſal.18. 23. Joh.17.4.

The Apostle, in divers places, after he had delivered the doctrine of faith, he subjoyneth the doctrine of good works. First, more generally, as the ef-

fects and evidences of a lively faith, and then he descendeth to particular duties of men and women, according to their severall ranks and relations, as of

Eph.5.22. Wives to their Husbands, & Husbands to their Wives,

Col.3.18. of Children to Parents, and of Parents to their Children,

Tit.2.4,7. of Servants to their Masters, and of Masters to their Servants, as the effects and evidences of true sanctity.

Where a generall good conversation is not endevoured, there faith is not alive, but

Jam.2.17. dead, and if a man think he hath faith, and hath not works he deceiveth himselfe: so if he think he hath works, because he doth many of the works of holinesse and righteousnesse, which

us generall calling to Christi-

anity leadeth him unto, but yet doth not the work, which God particularly hath given him to doe, he also deceiveth himselfe, & he may fear that the holines and righteousnes which he seemed to have, is not sound.

Whosoever shall bee desirous to make use of these Directions, to make a good entrance into marriage, will, I thinke, be as desirous to know how to live, as becommeth Christians when they are maried. Wherefore for their help I have added unto the end of these directions, some others touching Husbands and Wives, their loving and living together, so as they may please God, and may live comfortably and happily in the married condition.

Both these directions I commend

mend to all that desire information herein, and also commend you, and these to be blessed to you, by God, the instituter of the ordinance of marriage, to whom be ascribed, as most due is, all honour and glory now and for ever.

Yours to serve you
in the Lord,

HENRY SCUDDER,

Pastor of Collingburn Ducis in Wilts.

July 22.
1644.

The

The Godly mans Choyce.

Very end hath its proper way and means appertaining to it. All ways will not equally alike lead to the same end; there is a contrary way that will never bring thee to it. There is a crooked and indirect way, that may perhaps, but with much trouble and labour; but then there is a streight and direct way, and this is that way, which will both with ease and pleasure, bring

thee

thee to thy desired end. This is the way which all men grope after, but few can find it.

Now if to marry, and to marry in the Lord, a wife and a good wife, one with whom thou mayst begin thy dayes with joy, continue them in quiet, and end them with comfort, if this be the end of thy thoughts, then surely the most direct and streight way to obtain it, will be to seek her of God. Not a few are the inducements to move us to this course.

1. Because hee is best able to guide and direct you to the finding of her; she is a flower that growes not in every garden, an hearb that is not in every field, she is not

to

to be found in every houſe; you may ſeek long enough ere you find, and finding be deceived, unleſſe God direct you.

2. She cannot be had from any other but from him, he it is, who is the great Patron, in whoſe family are all the prudent, wiſe, vertuous, religious perſons that are to be deſired; and if thou wouldeſt have one of theſe, apply thy ſelf to obtain his favour, ſo ſhalt thou find a good wife, *Pro.* 18. 22. In other families no doubt thou mayſt find a rich wife, a beautifull wife, but a prudent wife is from the Lord, *Pro.* 19. 14. Pro. 18. 22. Pro. 19. 14.

3. It is the eaſieſt way to find her. Mercies (though great) yet when they cannot but

but with great difficulty be obtained, it either disheartens us in the pursuit of them, or els abates the sweetnesse in the enjoyment of them; but with how much content and delight is the heart filled when it apprehendeth a great mercy, tumbling into his lap? Wouldst thou obtain a good wife, (which of temporall mercies is the greatest) lo, this is the most compendious way: sit thou still, doe but seek and wait, and at length thou shalt as it were behold God bringing her in his hand, and offering her to thee: we see *Adam* slept while God brought *Eve* unto him, *Gen.* 2.21.

Gen. 2.21

4. Never any found, that did

did not thus seek; many indeed have wandred & roved over this wide world, seeking in every place, casting their eyes in every corner, through Citie & Country, Town and Village, but after the most diligent scrutinie, what have they at length found? Peradventure riches. Alas! that's vanishing. It may be, honour, that's a burden; perchance beauty, that's vanity, at the best; or civility, & that is but guilded impiety; yea, should they at length stumble on a good wife, yet if not thus sought, they shall either not long enjoy her, or else not so comfortably, because of many bitter ingredients which God will cast into it, which otherwise might

might have been a ſweet portion.

5. Otherwiſe in ſtead of finding a bleſſing, thou mayſt find a curſe; what greater bleſſing then to enjoy a meet help, one who may rejoyce thy heart in this thy pilgrimage, one who may accompany thee, and cheer thee up in the way, when thou art treading many a weary ſtep to the land of reſt? But on the contrary, what heavier curſe canſt thou groan under, to what ſoarer vexation canſt thou be yoak't to, then to an unequall yoak-fellow? It is that which wil imbitter all thy comforts, bereave thee of all thy delights, rob thee of all thy contentments, yea make thy life weariſome,

and

and death uncomfortable.

6. Hence it is, that they who otherwiſe ſeek, inherit ſo much anxiety and trouble in their ſeeking, who inſtead of imploring Gods aid and aſſiſtance, imploy their owne wits in contriving how to accompliſh their deſires: and if their ends faile, and their expectations are croſſed, how are they diſturbed with the thought of it, their ſpirits being dull and ſtupid, their minds altogether loſt in that which they deſire to find, conſume and weare out all their comfort and content in the purſuit of that which now they become uncapable to attain: being bereaved of themſelves, their comforts, and peradventure their

their wits all at once: so at length make themselvs fitter for *Bedlam* then the mariage bed; when as on the contrary, those who set themselves to seek her of God, enjoy much pleasure and quiet in seeking, contentment in finding, and comfort in the possessing.

7. Hereby shalt thou yeeld unto him due obeisance, acknowledging him to be thy supream governour, going to him as children to the Parent, for guidance and direction in all their affaires; a thing well-pleasing unto him. But if on the contrary, we will rush into such weighty businesses, and venture our selves upon things of so great concern-

ment,

ment, without acquainting him with it, or seeking to him for it, or imploring his aid and assistance for the accomplishing of it: what is it but to pluck our neckes from his yoak, casting off all obedience and subjection to him, as if wee had no dependance on him; and therefore would slight all direction from him?

8. Then lastly how ever it fal out, thou mayst find comfort in it: Bee she vertuous or vicious; if vertuous, then comfort will flow in, on every side; great comfort wil redound to thee, that God was graciously pleased to bend his eare unto thee, and give thee so favourable a pledge of his loving kindnesse,

neſſe. Every time thou caſts thine eye upō her, thou mayeſt wᵗʰ rejoicing caſt up thine eyes to God, and ſay, Lo, this is the wife that thou haſt given me, and bleſſe him in that thou haſt ſo goodly an heritage. If vitious, yet if thou haſt the inward teſtimony of thy conſcience, bearing thee witneſſe, that thou didſt ſincerely commit thy way unto the Lord, and roll thy ſelfe upon him for direction in it: Lo here thou mayſt aſſuredly take comfort that all ſhall be for thy good: he who brought thee to this condition, ſhall ſupport thee in it; he wil either lighten the weight of thy burden, or ſtrengthen the weakneſſe of thy ſhoulders.

But

But now if this web of trouble hath been of thine owne weaving, if by thine own negligence thou haſt been much wanting in thy duty to God, and by indirect meanes haſt haled this croſſe upon thee, and God not caſt it on thee, then lay thy hand upon thy mouth, patiently ſubmit, repentance is fitter for thee then comfort.

Now, who wil not but eaſily be convinced, that no courſe is like this, for the procurement of a good wife? It were well if our hearts could as eaſily be brought to ſubject to the practice of it, as our minds brought to ſubmit to the truth of it.

But here it may be demanded, how or in what manner

muſt

must God be sought, a.. dealt withall, by those who desire this blessing?

The only way as for this, so for all other mercies, is prayer; a means, under which may well be written, *Probatum est*: for seldome any who diligently applied themselvs to this way, ever failed of their end; therefore let it be your study in the best manner you are able, to direct your supplications to him to this purpose.

1. That he would give you wisdome and understanding in your choyce (for only the wise in choice seale to their joyes) that when any one is presented to your view, that your heart might not be taken either with their beauty

or

riches, or naturall endowments, ſo as to be careleſſe and negligent in ſeeking and ſearching after that, which is the main: That grace in her heart may be the only orient pearle that ſhines ſo bright in your eyes. Had we indeed nothing but a corporal ſubſtance, then beauty, riches, honour, and the like, might be chiefly deſired & moſt ſought after, as things moſt agreeable and delightfull unto ſenſe: but we are endowed with a moſt noble ſoule, too high born to feed on ſuch husks; all theſe will afford no more reliſh, then the white of an egge. Therefore other dainties muſt be provided, other qualifications muſt be ſought for, which may be more futable to this

noble faculty: And what can that be but grace? that alone is the dainties with which the soule thrives: shall therefore the chiefest of our desires, and the greatest of our endevours be laid out for that which will nourish the body, but poyson the soule; which will feed the slave, but starve the child? God forbid:-yet thus many doe, and thus shall we do if God withdraw from us his wisedome, and deliver us up to our owne folly.

2. Again, beg of God, that he would never knit thy affections to any whose affections he hath not knit to himselfe; that thy love might never be sincere to them, whose love is not sincere to God. And because we many times see

see that there may be a rotten barkasse under a faire Sepulcher, and deadly poyson under a smooth skin, that there may be gall and bitternesse in their hearts, whose mouthes drop as the hony, and the hony comb: that there may be loathsome hypocrisie under the faire shewes of sincerity: And because God alone searcheth the heart, and trieth the reines, we can judge only by outward appearance: therefore desire of him, that he would search and try them; and see if there be any way of iniquity found in them, and discover it to you, that so your affections might not be as some mens eyes, led astray with false fire.

3. Now if upon discovery

it evidently appeares, that a
yet the truth of grace is not
wrought in her heart: then
earneſtly beg of God, that he
would withdraw thy affecti-
ons, and take away the edge of
them: for it is to be queſtio-
ned, whether thy heart be ſin-
cerely gracious, if thy affecti-
ons can be ſincere to them
which are graceleſs. Fling not
the reins of thy love upon the
neck of thy affections, but beg
of God that he who ſubdueth
all things to himſelfe, would
ſubdue thy affections, & bring
them into ſubjection to his
will, that they might be like
the Captains ſervant, to goe
and come at his pleaſure.

4. But now if thou haſt ſo
far ingaged thy ſelf, that it is
neither able nor lawfull for

thee to withdraw thy affections, and yet canst not evidently perceive that there is truth of grace in her heart, then double thy requests before God, pray, and pray earnestly, that he would bestow on her his distinguishing mercies, that he would implant the seeds of saving grace in her heart, and make them to appeare in her life; give not over night or day; give not sleep to thine eyes, nor slumber to thy eye lids, till thou hast obtained this for her; what fellowship hath light with darkness, or Christ with Belial? yea enlarge thy requests unto God, that he would first unite her unto Christ, before he joynes her unto thee: that he would first

marry her unto his Son, before he marries her unto thee that he would make her one with him, before he make her one with thee; that he would make you members of one head, before he make you one body; that yee might be both one spirit, before ye are one flesh; that he would first joyn your hearts, and then joyne your hands.

5. Now if by diligent search it doth manifestly appeare, that God hath done more then ordinarily for her soule, that there are the impressions of a new creature stampt upon her, and that the pangs of the new birth are over, then the chiefe, but yet not all thy work is done: thou mayst not presently sit down and con-

conclude, *This is a wife for me and I will be an husband for her.* No, there is yet a further inquiry to be made: for as thou mayſt not make choice of any who is not godly, ſo neither mayſt thou chuſe of every one that is, ſhe may be good, yet not good for thee, ſhe may be a fit wife, yet not fit for thee. Further therefore inlarge thy requeſts, that *God* would provide for thee not only a good wife, but a meet wife, meet in every reſpect.

1. In regard of age, a green head will not ſuit with gray haires, neither do we uſually graft young plants upon old ſtocks: to ſee youth joyn'd to age, is a thing no leſſe ridiculous to others; then inconruous in it ſelf; ſuch matches

never pleaſe any but the parties; yea and them but for a while.

2. A meetneſſe not only in regard of age, but parentage would be convenient: let birds of a feather flock together, *pares cum paribus*. The Eagle will not joyn herſelfe with a Sparrow, neither is it fit for an Aſſe to aſſociate with a Lion, they ſeldome joyne without confuſion, which is commonly the event of ſuch unequall matches, being begun with the diſcord of parents, and end for the moſt part in the diſſention of parties.

3. Seek a meetneſſe in regard of eſtate in ſome equall proportion; though meanes ought not chiefly to be ſought,

ſought, ſo neither altogether to be neglected.

1. Marry not one that hath nought, leſt ſhe be ſet at nought by thee, or by thy friends. *Rachel* was not ſo much deſpiſed for her barren womb, as many now are for their barren purſe.

2. Againe, ſeeke not one whoſe eſtate doth far ſurpaſſe thine, *Jerem.* 45.5. Indeed if God by his providence caſt ſuch an one upon thee, thou mayſt embrace it; but it is one thing to ſeek it, and another thing to have it caſt upon thee. But this is the Haven which moſt men deſire, and here lieth the rock on which many men are ſplit. Some are ſo deſirous of riches, that no competent portion will ſerve

Jer. 45.5.

their turne, but having many large proffers, yet remain unsatisfied, and so while they covet all, at length perhaps lose all; so that there is danger in seeking, what is there then in finding a wife richly laden? Surely that saying is true: *Non videmus id manticæ quod in tergo est*, we see not that part of the wallet that is behind, we view the fore-part of her wallet laden wth wealth, and there we fix our eyes, without either care or desire to looke further: But had we wisedome to cast our eyes into that part, which is behind, we should behold it fil'd with sorrow and trouble in full measure, thrust downe, heapt up; yea, if not running over. How many inconveniences attend

attend such marriages, they best know who feele the weight of them, and groan under the burden of them; yet some there are, which reason and daily experience inform us of; as first, thou dost incur the danger of losing all thy right of respect that's due unto thee, who in stead of reverencing thee, will disrespect thee, in stead of making thee her head, will set thee at her feet: and because in riches she weighes most, therefore she will look in authority to sway most: she whose desire should be to thee, now thine must be to her; and because she hath brought thee thy estate, therefore will she take upon her, without controlment, to consume thy estate.

And

And if by words or actions thou any way ſhew thy diſlike, thou ſhalt ſoon find it, to the loſſe of thy peace, and the increaſe of thy daily trouble and vexation: yea, to an higher pitch will this flame arise, if there be not grace to qualifie it.

3. There ſhould be a reſpect had to her conſtitution, and diſpoſition; two paſſionate natures will not well agree: much like the meeting of two mill-ſtones, when there is no corn between, it endāgers the firing of the whole Mill: litle peace and great trouble is the portion of that family where ſuch meet. Neither will two melancholy bodies ſute well; when any croſſe or trouble beſalls them, how will they

be

be able to bear one anothers burden, or comfort one another, when as melancholy, the nourisher of grief, is as much predominant in the one as in the other?

By this then it may plainly appeare, that it is a businesse of great importance; wisedome is not more necessarie and beneficial, neither is rashnesse more obnoxious in any thing then in this: For being once done, it cannot be undone. Why is it, that every corner almost ecchoes with these or the like complaints? One will say, I would I had never seen thy face; another will say, I never enjoyed merry day since I knew thee; a third, I would I were unmarried again. Some bewailing

their

their condition with teares, others railing with oathes, and a third raging with curses: All which is nothing else but the fruit of an indiscreet and unadvised brain, which leapt before they lookt, and so run headlong upon their own ruine.

But now if by thy diligent prayers God hath been so gracious to thee, as to bring to thy view, and to thy proffer, one endowed with all those qualifications before mentioned, and so every way fit for thee, yet before thou setlest thy selfe to wooe her, wooe both thy friends and her friends, labour to obtaine their free wil and consent unto it; you know the proverb, *Stolne goods will not prosper*, if thou

thou takeſt her, without her friends conſent, ſhee's no better then ſtoln, for thou violently takeſt from them, that which they doe not willingly give thee: and how canſt thou expect a bleſſing ſhould accompany this thieviſh match? Again, if thou giveſt thy ſelf to her, without thy friends conſent, thou robbeſt them of their priviledge, and becom'ſt thine own carver, a thing contrary to the rules of reaſon, and Gods word. Againſt the rules of reaſon: for what more reaſonable then for a man to diſpoſe of his owne, and what more his own then his children? They are the parents right, they brought them into the world, they came out of their own loyns,

and

and were bred up at their own breasts; they have suffered much, and done much for them: How many sick fits, and weak faintings were they subject to in their conception? How many terrible pangs and painfull dolours did accompany their production? With what diligent care and fervent pains, and frequent cost were they at for their education? How many a wakeful night, and wearisome rest, and tedious thoughts, and dolefull teares, and earnest prayers, have they poured out for them? Let not him be worthy the name of a child, who having received thus much from their parents, will not with all possible subjection acknowledge it. And what better

better testimony of thy acknowledgement canst thou give, then in this, to submit thy selfe to him, who (under God) hath been the cause of thy being, and so earnestly seeks after thy well-being? It is a part of the parents duty seasonably and carefully to provide in this kind for their children. Thus did *Abraham* for his son *Isaac*, *Gen.* 24. 2. 3. And *Isaac* for his son *Jacob*, *Gen.* 28. 12. And *Hagar* for her sonne *Ismael*, *Gen.* 21. 21. And as the sons, so the daughters were at the parents disposing, therefore saith *Caleb*, *I will give thee Achsah my daughter to wife*, *Josh.* 15. 17. And *Saul* gave *David Michol* his daughter to wife, 1 *Sam.* 18. 27. yea *Naomi* was carefull

Gen. 24. 2. 3.

Gen. 28. 12.

Gen. 21. 21.

Jos. 15. 17. 1 Sam. 18. 27.

full to provide for *Ruth*, her daughter in law, *Ruth* 1. 2. And is it not then the childrens duty to submit to their parents providing? Yea surely: for so did *Jacob*, *Gen.* 28. 6,7. Nay, it is observable, that the parents consent amongst the heathen, is a thing requisite in marriage, *Gen.* 34. 4. Therefore said *Shechem* to his father *Hamar*, *Get me this maid to wife*, implying that unlesse his Father would get her, he could not take her. And what doe they but heap up woe to themselves, and sorrow and griefe upon the gray haires of their aged parents, who do otherwise? *Gen.* 26. 34, 35. Therefore seeing it is the Parents duty to provide, and thine to submit, beg

Ruth. 1. 2.

Gen. 28. 6,7.

Gen. 34 4.

Gen. 26. 34, 35.

of

of God that he would direct the hearts of thy parents to pitch upon one who may be every way qualified and meet for thee, as before mentioned, that their hearts may not be so carried away with some particular object, at which they look most, and like best, be it beauty or honour, or friends, or riches, or the like: (for with these many are so taken, that if they see these attend her, be there else never so much unfitness and incongruity, yet they are resolute, none but she shall have their consent,) but that their affections might be taken most with that which deserves it best: and then desire that thy affections may be pliable to his, that he would bring

bring them into a submissive frame; and not like some whose affections having taken an head, run themselves upon this desperate resolution, that what ever become of it, they are resolved, fall back or fall edge, like or dislike, none shall stop them, none shall hinder them; certainly where such unbridled resolutions meet in either, it plainly argues that *God* was sought of neither, neither of the parent for the child, nor of the child for himselfe. But surely this is the fruit of prayer, and here is the finger of God, when the thoughts, intentions, and affections of both sweetly and harmoniously meet, and conjoyne in one. The building up of this match will be

like

like the building up of the Temple, 1 *Kings* 6. 7. wherein was heard neither the voyce of the Hammer or the axe: so here all things shall come forward so prosperously and so easily, that there shall not need an hammer to drive them, and all obstacles shall be so dissolved, that there shall be no need of an Axe to hew them asunder.

Now having successively wooed thy parents, then proceed to obtain the good will of the party; but first be sure she be one to whom thy affections can be entirely knit. Let no riches entice thee, nor beauty allure thee, nor friends perswade thee, no nor grace move thee to make any thy wife, where thou dost not find

thine

thine affections equally drawing thee to it: for where entire love begins not the match, there jarring discords for the most part will end it. First, be sure that thy affections are on her; and then labour to get her affections unto thee: This mutuall love is the foundation on which this marriage structure must be built, and the pillars which must continually support it. Indeed it is the very kernell of the businesse; he who will attempt it without this, must expect that it cannot stand firm, but wilbere long shatter about his eares.

And as thy care must be to get her good will, so how thou gettest it: for herein many bewray abundance of weak-

weakneſſe, and a bundle of folly.

1. Some will declare their kindred, from what a noble ſtock they are derived, how nobly deſcended, what royall blood runs in their veines: Thus they ſeek by honour to win their wives.

2. Others will unlock their Treaſuries, lay open their riches, ſpread before them their revenues, declare unto them the length and breadth of their poſſeſſions, with large proffers and promiſes, that the quinteſſence of them all ſhall be extracted for their uſe and ſervice. Thus riches ſhall be a net to entrap their affections.

3. Some will acquaint them what large priviledges they ſhall

ſhall obtain, what liberty they ſhall enjoy, what ever is in the houſe, or in the field, or in the purſe, ſhall be at their diſpoſing, that without controllment they ſhall come and goe, walk and ride at their own pleaſure. Theſe pretend liberty, but intend to bind them ſure to themſelvs.

4. Others there be who will ſpend their time and ſtudies in frequenting the Muſes, that ſo by their aid they may compoſe ſome curious Poems, & Anagrams, deckt with many quaint expreſſions, and fawning flatteries, thinking by theſe to raviſh the affections of their ſilly ſweet-hearts.

5. Some againe will ſeek to win their affections not with words, but actions, they

will

will heap on them, many rare presents, and present them with many gifts, and give them many tokens, nay how will they strain their purses, and stretch their wits, as it were on the tenters, to contrive what gifts will be most acceptable, and what presents may be the best load-stone to draw their affections?

6. Others there be, who will apply themselves by base flatterings and enticings accompanied with many foolish gestures, fond & unseemly carriages, the fruits of a weak brain, and a light behaviour, as if they had to deale with a simple child, and not a wise maiden.

7. And if this will not take effect, some there be who

will set their helliſh thoughts awork, how to accompliſh, ſo as to have their luſtfull will upon her, thinking that then all will be ſure, as if they had to deale with a proſtitute quean, and not a chaſt Virgin.

There are many other wayes and methods, which to the wiſeſt are unknown. The way of a young man with a maid, is one of thoſe foure hidden things, *Prov.* 30. 19. But it is to be feared, that among the many wayes that ſo many perſons tread, there are but few that hit upon the right: Surely I ſhould think this courſe beſt: it is moſt ſure and leſſe chargeable, a way wherein abundance of comfort and contentment may

Prov. 30. 19.

may be brought in, and not any the leaſt expended or laid out: ſeeking in another method, many ſpend abundance of reſt and contentment, and at length miſſe of their aime, but in this way they ſhall gain abundance of peace and comfort, and ſeldome or never fail of their end.

Goe to God, and earneſtly intreat him, that as he hath afforded thee his aſſiſtance hitherto, in guiding and directing thee to pitch thy thoughts only on one who is religiouſly and vertuouſly diſpoſed, one who is every way qualified and fitted for thee; and as he hath been gracious unto thee, ſo as to afford thee the free will and conſent of parents, and remo-

ved all difficulties and rubbs that might lie in the way; that ſo now there is a ſmooth and plain paſſage open for thee to her, and her to thee: deſire him, that as he hath begun, that ſo he would finiſh the work: that he would guide thee and direct thee to pitch upon ſuch a courſe, to obtain her affections, as may be moſt proſperous in it ſelf, and beſt pleaſing to him: Tell him thou knoweſt, that neither thine own nor her affections, are at each others own, but at his diſpoſing; he is able to turne them and wind them as he pleaſeth: therefore intreat him to knit and unite your affections one towards another in an unſeparable bond that might never be broken;

in

in a knot ſo firm, that nothing but death may diſſolve it? and not like ſome, who after their affections have been ſetled, and the match even almoſt concluded, I know not whether by their parents, for ſome triviall buſineſſe, or mony matter; or by the parties themſelves for ſome ſmall jarre or prejudice, entertained perhaps onely through the aſperſion of ſome, malevolent to their future happineſſe, they have raſhly broke off all, which for the preſent, though they have ſwallowed downe, yet perhaps never throughly digeſted, and ſo it hath bred in them a diſtempered head, a diſquieted mind, and a diſcontented heart.

Again, tell him, thou doſt not attempt by any indirect wayes of thine owne, or by any unlawfull enterpriſes of others to inſinuate thy ſelfe into her affections, or to draw her affections unto thee, but thou leaveſt it to him: And, as many do, ſometimes make choyce of ſome ſpeciall friend to imploy in this buſineſſe of wooing for them; ſo thou doſt make choyce of him, as thy moſt eſpeciall friend, into whoſe hands thou doſt wholly commit thy ſelfe, intruſting him with the whole buſineſſe, deſiring him to doe all thy works for thee.

Now if he ſhould ſeem to put thee off, as not willing to undertake for thee, thou mayſt

mayst tell him, it is contrary to his practice of old, he was wont to invite his servants and children, that when they had any great businesse to do, they should come and cast the burden of it on him, *Psal.* 55. 22. Tell him he is immutable, he is God and changeth not, therefore he cannot shake thee off. Tell him thou dost trust him with it, and presse him with his promise wherein he hath said, He will never faile any that put their trust in him, *Deut.* 31. 6. *Psal.* 9. 10. and then thou mayst be sure he will not begin with thee. Tell him thou wilt stay his leasure, and wait upon him, knowing that he that beleeveth, maketh not haste; tell him thou knowest that none

Psal. 55. 22.

Deut. 31. 6.
Psal. 9. 10.

can ſo eaſily unite your affections as he can; if he do but ſpeake the word, it ſhall be done; and if he doe but once unite them, they are united to the purpoſe, nothing ſhall be able to looſe them; neither ſickneſſe nor poverty, or miſery, or perſecution, or impriſonment, or what ever it be that may ſeparate their bodies, nothing ſhall ſeparate their affections; yea further deſire him, that he would in ſuch a way, and in ſuch a manner draw your affections together, ſo as you may ſee, it is his hand alone that knits them: ſo ſhalt thou be encouraged to faſten them on her, as on one which he hath provided for you: yea, let him know, that as there are many

many prayers put up unto him, ſo there are many prayers wait upon him; and if hee will ſucceſſively accompliſh the deſires of his people, he ſhall moſt willingly inhabit the praiſes of his people. Surely, whoever doth apply himſelfe in theſe wayes, hee ſhall find them very proſperous; God doth uſually crowne them with ſucceſſe, thou ſhalt find more then an ordinary providence going along with thee, and doing for thee; yea, it may be, beyond thy expectation, thou ſhalt ſee and feel ſuch a ſweet conjunction of heart and affection, the very contemplation of it will exceedingly pleaſe and delight thee.

When you or your friend

for you, do make the motion to her friend or friends, under whose power she is, or if (she being in her own power) it be made to her selfe, you must then deal truly, doe not dare by any means, to circumvent them to gain your desire, either by seeming to be more religious, or better then you indeed are, or by making your condition, or estate, seeme better then it is, conceale nothing from them, the knowledge whereof after marriage, may cause griefe unto them; or may give them cause to say, that you dealt falsly and deceitfully with them.

9. When you make & prosecute your sute to her, be serious, free, ingenuous, and discreet, with all kindnesse, yet

yet doe not pretend more love then indeed you beare unto her.

10. Now if at last God hath answered thy praiers, and fulfilled thy desires, and hath given thee a vertuous wife, hath given thee her friends and thy friends consent, and hath most firmely united your affections in a sweet and inviolable bond of love, so that now the match is struck, and thou enjoyest thy hearts desire; then forget not thy former serious resolutions, and intentions: Didst thou not resolve when thou wast in the multitude of thy thoughts, entangled in thy affections, surprised with feares, and doubtfull of thy hopes, that if God would be pleased to quiet

quiet thy thoughts, settle thy affections, banish thy feares, and make sure thy hopes, that then thou wouldst with all thankfull acknowledgement, return to him the glory of it. Remember therefore what hath gone out of thy mouth; and as he hath turned thy petition into fruition; so doe thou turn thy resolution into action, and presently fall a blessing of him.

1. Bless him that ever hee put it into thy heart to fall upon this course of seeking of him; when as others in all their thoughts, and amidst the variety of their wayes and contrivances, this is the least, yea, not any of them: To seek God in such a matter as this, they think it a thing as ridiculous,

ridiculous, so unprosperous; now that thou shouldst make choyce of this way above all others, which by experience thou hast found to be the best and surest, here is cause of blessing.

2. Again, bless him, that he hath given thee any wisedome in chooſing, that hee hath restrained thee from hurrying thy affections headlong, as many do, without wit or discretion, upon any which their rude fancie, and roving eye is cast upon, giving the reines to their unbridled affections, to run unadvisedly upon any, where they see no other excellency, but only that which is in wealth, honour, beauty, parts, or the like: as for grace, they desire it not at

at all; or if they do, only as the over-waight to so many pounds of Gold; yea, some are so besotted, that where none of these are, yet there shall their affections be; how then hast thou cause to bless God, that he hath given thee such spirituall wisedome, wherewithall to over-master thy affections, so as they are carryed out only there, where there are better motives to draw them? as for *Beauty*, *Riches*, and the like, these thou desirest only as Adjuncts, as the shell: *Grace*, that is the substance, that is the kernell, for which thou takest so much pains to get, and being gotten, takest so much delight in enjoying.

3. Bless him, not only for apply-

applying thy minde to seek a vertuous and gracious mate; but that he hath crowned thy seeking with finding, that thou hast found a *Rose* among the *Thistles* and a *Lilly* among the *Thornes*; that among so many thousands, he hath, as it were, cull'd out one, whose gracious and godly disposition is every way answerable to thy desire; and whose qualification is every way sutable to thy nature; he hath not dealt so with every one, many have sought, but not found, and few have had their expectations answered in their enjoyments.

4. Again, bless him not only that thou hast found, but that thou hast found with so much facility and delight; he hath

hath made thy pains eaſie, and thy labours delightfull, thou haſt obtained a great bleſſing with little coſt; ſhouldeſt thou have obtained her as many have done, with the undergoing of a troubled minde, a diſquieted ſpirit, many tumultuous thoughts, & reſtleſs vexations, yet thou couldſt not but bleſs; nay, ſhouldeſt thou have been put to it with *David*, to obtain thy wife with the danger of thy life, by dint of ſword, to ſlay an hundred *Philiſtims*, and bring their fore-skins for a dowrie, 1 *Sam.* 18.25. or with *Othniel*, who won his wife with the hazard of his life, by ſmiting *Kiathſepher*, and taking it, *Joſuah* 15.17. yet there was cauſe to bleſs: but if thou haſt been ſo

1 Sam. 18. 25.

Joſ. 15.17

far

far from undergoing such difficulties, as that thou hast with no danger, but a great deal of safety, and much felicity obtained her; God having removed for thee even all those lesser impediments, that at any time did but lie in the way as rubs to hinder it; and hath in all thy way made good that promise to thee, *Isa.* 26. 3. keeping thee in perfect peace, because thy mind was stayed on him; Oh then what cause hast thou to bless! Isa. 26.3.

5. Bless him that he did freely give thee the good will and consent of thine and her friends; the procuring of which some have sought with many a sad thought, and turbulent minde, but could not obtain

obtain it, and those that have ventured so far, as to match themselves without it, have incurr'd the loss, not only of their friends favour, but of their own comfort.

6. And bless him, if hee hath weaned thy affections from any that formerly they were cast on (now seeing Gods providence otherwise disposing of her) thou wast hereby wrought, not to a malicious hatred against her, or to a fretting vexation in thy self, as many have been, who having been once crossed in their affections, have for the time to come, resolved irreconcileable hatred against the party, and rashly vowed perpetuall virginity to themselves, a thing not in their own

own power. But herein mayst thou bleſs, that thou didſt willingly ſubmit to God, as to that which was beſt for thee, ſtill preſerving thy affections towards her, ſo as to pray for, and deſire her welfare, rejoyce in her proſperity, and mourn with her in adverſitie. And for thy ſelfe didſt patiently commit thy ſelfe unto the Lord, waiting till hee would provide for thee, who hath now anſwerably ſatisfied thy deſire, and given thee ſuch a bleſſing as that thou haſt not loſt by waiting.

7. And laſtly, bleſs him, that hee hath ſo proſpered all your enterprizes, that hee hath ſo heard your prayers; as that now hee hath given you

you a ful and compleat fruition of them, hee having now knit your affections one towards another in a moſt firm and indiſſoluble union; ſo that all your former diſtempered thoughts are now quieted, your affections ſetled, your fears baniſhed, and your hopes (reſpecting ſo great a temporall mercy) enjoyed.

Μονῷ τῷ θεῷ δόξα.

Some

Some other directions for unmarried persons.

YOu have in the former Discourse seen many Directions how to make a godly choice of one, with whom you would marry. Before I give you like Directions how to live as becometh Christians in that married estate, I shall minde you of some things needfull to be known and made use of, before that your marriage be consummate.

1. Doe

1. Do not pleaſe and deceive your ſelf, with a miſ-apprehenſion of the married eſtate, promiſing to your ſelf to reap and injoy that good, and (as many will call it) that happineſs, which is not to be found in it.

2. There is an inſufficiency in marriage, as in all other earthly (though lawfull and good) things, to give full content, and to ſatisfie your deſires: you muſt bring content with you unto it, or you ſhall never find content in it. You muſt firſt be ſo good a ſcholler in Chriſts School, as to have *learned in every eſtate to be content.* Phil. 4. 11.

3. Take heed that heat of love do not make you ſo blinde, that you ſee not things

as they are, nor yet look after, or see any thing but what may concern the satisfying of your present desires.

4. How many are there, that when they are in love, see nothing but fair, and good, in their *Beloved?* then they can see no faults, scarce any infirmities, who, after marriage, when their lust is a little over, or unsatisfied, or not finding the content they expected, are too quick-sighted to see and finde faults, when there is none, or such only, as wise men should have foreseen, and can easily bear & pass by.

5. They are also so wholly taken up with expectation of the present delights and content they shall have by marriage, that they do not at all fore-

forethink of the many duties, which, when they are married, they muſt doe; nor yet of the cares they muſt take; nor of the evils they are to ſuffer.

7. All theſe you muſt think of, and prepare for, before that you marry.

8. God hath in his Word told you, what you muſt doe when you are married, moſt of the particulars I ſhall ſhew you in the enſuing Diſcourſe.

9. God hath alſo told you, that when you are married, *you ſhall have troubles in the fleſh*, ſuch as ſingle perſons are freed from; yea, troubles ſo many wayes, and in ſo many things, that they cannot be numbred; daily experience of married perſons proveth it to be moſt true.

1 Cor. 7. 28.

10 When

10. When sin entred into the world, it made the whole Creation *subject to vanitie*; it did empty the creature of that sufficiency which before it had, whereby satisfaction and content might have been found in it for all those purposes for which God had made it. This sin it brought a curse upon the creature; yea, upon *marriage*; so that if any shall be so foolish as to expect nothing but good in it, he shall finde nothing but *vanitie and vexation of spirit*; as we learn by *Salomons* experiment. Rom.8.20 Gen.3.16 Eccl.1.14. Eccl.2.3. 11.

11. I write not this to discourage any, who have a calling to marry; For marriage is an honorable ordinance of God, for excellent ends; as to Mal.2.15.

be a *seminary* for the propagation of mankinde, a nurſery out of which to gather his Church, a means to prevent
1 Cor. 7. 2 ſin in thoſe who have ſtrong deſires, and cannot well containe, as alſo for mutuall help and comfort in humane ſocietie.

12. Such may be a ſingle man or womans conſtitution of body, and condition for their outward eſtate, that the good and comfort of marriage may countervaile and exceed the troubles of it. In ſuch caſes it is beſt to marry; whereas otherwiſe it would be beſt to abſtaine.

13. The leaſt ſin is worſe and more to be ſhunned, then the greateſt earthly trouble. Touching marrying, or not marrying,

marrying, choice is to be made, according as men may *best please God* in either estate, and be most free from sin, or (as their condition may be in comparison) most free from *worldly cares and distractions.* In some cases, some few distractions in the unmarried estate, may exceed the many troubles in the married.

1 Cor. 7. 32. 35.

14. Where a wise and good choice is made, there are indeed many benefits and comforts to be found in the married estate; For in many cases *Two are better then one*, especially, when those two are one in their studies and affections, to doe one another good. Loving and faithful husbands and wives, will one help another in keeping off, and (if this

Eccles. 4. 9, 10, 11, 12.

cannot be) in bearing one anothers burdens, and will supply each others wants in very many things, both corporall and spirituall, and will be speciall helpers of each others joy.

15. In the married estate may be expected the greatest earthly comforts attainable in this life; yea, much spirituall comfort, if the yoak-fellowes doe truely feare God, and are truely religious and loving one to another, so that they apply themselves to be helpfull, and to doe good, and give all lawfull content unto each other, in all the good offices they owe as husband and wife, and as heires together of the same grace of life.

16. It

16. It shall be your wisdome to be provident and wary how you enter into this estate; and that you foreknow, and doe throughly forethink and prepare for abilitie to do the duties, and to beare the troubles which that estate wil necessarily put you upon, as I hinted before.

17 I would therefore have unmarried persons take heed that they deceive not themselves in expecting more good in the married estate, then it hath in it to afford them, lest (when they are disappointed of what they expected, nay, when contrary to expectation they find much to be done, yea, much evill to be suffered which they neither looked, nor prepared for) their lives

be made comfortable; and as to some it doth prove so irksome and intolerable, that they sinfully (and too late) repent of that their marriage which they so inconsiderably did enter into.

1. When two meet persons have according to the former directions proceeded, and have gained consent of parents, and consent of each other, so that they are resolved to marry one another: it is good that they be contracted and made sure one to another, by betrothing, before that they be solemnly married.

Deut. 20. 7. Deut. 22. 23.

2. This hath been the use of Gods people in all ages, both before and since the coming of our Saviour: His mother,

mother, the blessed Virgin *Mary*, was *betrothed* to *Joseph*. Mat. 1. 18.

3. This act of betrothing of two meet persons allowed to marry, is by mutuall plighting their troths, and giving themselves one to another, to enjoy each other, when they shall be solemnly married.

4. This act doth so assure them one to another, that they cannot (though both should consent) go back and desist from marriage; yet it doth not give them right of marriage society and due benevolence one from another, which is not given untill marriage: *Mary* the mother of our Saviour, was *Joseph* her husbands *wife*, by vertue of the betrothing, but she continued a Virgin. *Joseph* had Mat. 1. 20.

Mat. 1. 18. 25.

no *knowledge of her*, because they were not marryed.

5. This betrothing is of great good use; For after that they are betrothed, the mindes of those two are setled, all fears and doubts of breaking off, are removed. They may then not only give leave to their affections, but may heighten and inlarge them, one towards another. Now, they may, and ought to consider before-hand of their coming together, and of making provision for it. And this staying some time between the contract and marriage, will shew, that it is not lust which makes them run headlong into this estate, as it is with too many, more like brute Beasts then reasonable men;

men; but that they do it advisedly, soberly, and in the fear of God.

Profitable directions for married Persons.

SOme of these concern Husband and Wife mutually; some concern each peculiarly.

1. When God hath joyned you in so neer a relation, you are first to see God, and to acknowledge him in this your match; It was God who *joyned* you together. Mat. 19. 6.

2. All things come to pass by his providence, which is to be taken notice of; but marriages are made by the

speciall hand of his providence: *House and inheritance are of the fathers*, but *a prudent wife*, and so a good Husband, *are of the Lord*, yea, every good Husband and Wife is of the Lord. Prov. 19. 14.

3. The seeing and acknowledging of God in your marriage, as it will cause you to be thankfull to him; so it will arm you against all the troubles in the flesh which you shall meet with in that estate. It will keep you from repenting of your match, and from wishing, that you had not married this person, and from wishing, that you had married such and such; you cannot now say unto, or twit one another with this; that I might have had such an one,

so

so beautifull, so personable, so rich, so well qualified; no, now you see you could have none other, this is the man, this is the woman, that God hath given me; you must say, I will therefore thankfully and contentedly satisfie my self in this my lot and portion.

4. Now you are married, consider what you then did, you then entred into a neer covenant one with another; yea, into a *Covenant with God* to be one anothers, and to be faithfull to each other. Now you are no longer two, but *one flesh*, not your own, but one anothers self: So that if you break covenant one with another, you break covenant also with your God.

Prov. 7. 2.

Gen 2. 23, 24. Mar. 19. 5. 6.

5. You

5. You must love each other as your own souls with a Christian, pure, tender, abundant, naturall, and matrimoniall love.

6. The foundation that must bear up this love, and the spring, which must feed and nourish this love, is not only, or chiefly, the commendable parts and endowments that are in each of you, but the neer relation into which you are entred; being now no more two, but *one flesh*, and bone of each others bone, and that it is now from God, that you are thus made one; and that it is his will and pleasure that it should be so.

Ephes. 5. 31.

7. When your love is thus grounded, it will be constant to each other, as well in one condi-

condition as another. You must therefore love her (as before you are taught) because God hath made her your wife; And you must so love him, because God hath made him your husband: Although it may happen, that there is not in your yoke-fellow that personablenes, beauty, wit, vertue, and good qualities that are in many others, yet the *own husband and wife*, must be the object of your choyceſt and singular love, and you must esteem of each other so, as to be endeared one to another, above and before any other in the world. 1 Cor. 7. 2.

8. This love must shew it self in the fruits of it: and first to the better part; to the souls one of another.

True

1 Cor. 8. 1. True *love edifieth* not only a mans self, but others also.

9. You must therefore pray one for another, and one wth another, you must further one another in holiness and
1 Pet. 3. 1. righteousness. The godly and unblameable *conversation of man and wife*, doth much conduce to the conversion and building of one another up in their holy faith, being accompanied with instructing, exhorting and comforting, and (as there shall be cause) admonishing in the Lord: It is no usurpation, but love and duty in a wife, as well as in the husband, to perform to each these Christian offices; provided always, that the wife do it with all humble respect to her husband, in due time, place, and manner. 10.

10. This love must also shew it self in all due study and care to *please each other* in all things wherein you may; giving all lawfull content one to another; you to your power and skill, must be *helpfull* one to another: If the wife be made to be an *help* to the husband, the husband much more is to be helpfull to the wife, because God hath made him to be the stronger, and hath given him more ability to do it. 1 Cor. 7. 33, 34. Gen. 2. 18.

Your hearts must be so knit to each other, and so for one another, that you may trust one in the other, *doing good, and not evill*: the wife to the husband, and husband to the wife, all the dayes of your life. Prov. 31. 11, 12.

11. You must also shew your

your love in faithfulnes to each other, in keeping your bodies *chaste*, and only one for another, giving to each *due benevolence* in a seasonable, temperate and sanctified use of marriage; There are some times wherein God hath forbid marriage societie: Also intemperate and immodest use of marriage, springing from immoderate affections, will not satisfie and quench lustfull desires, but increase them rather; and marriage is reckoned amongst those good things of God which are warranted and *sanctified* by the Word of God and Prayer.

1 Thes. 4. 4 Heb. 13. 4.

1 Cor. 7. 3.

Lev. 18. 19, 24.

1 Tim. 4. 4, 5.

12. You are to *satisfie your selves* in the societie and embraces each of your own husband

Prov. 5. 18, 19, 20.

band and wife: Adulterie is a most heynous sin, and most destructive of the marriage Covenant, you cannot wrong one another in any thing more, nor any way sooner wrong and *root out your posterity*, nor bring a greater or more abominable and *everlasting blot* and infamy upon your name, then by the embracing of the bosome of a stranger. It will bring *destruction upon the soul*; for *whoremongers and Adulterers God will judge*: If any temptation or motion to that evill shall present it self, either from within, or from without, repell it, with indignation, saying thus with thy self, in like words to those of chast *Joseph*, when hee was tempted

Job 31. 12.

Prov. 6. 33

Prov. 6. 32

Heb. 13. 4.

tempted by his lewd Mistress Shal I wrong my yoakfellow; shal I break my covenant that I made with my God? *How can I commit this great wickedness, and sin against God?* Adulterers by the law of *Moses* were to be *put to death.*

Gen. 39. 9

Lev. 20. 10.

13. As you must not give cause, no, nor occasion of jealousie, so abhor to be causelesly jealous one of another; true & ardent love will *think no evill*; it *believeth all things*, it *hopeth all things*.

1 Cor. 13. 7.

14. You must with all tender care be preservers of each others names and credits, you must be so firm to each other, that you may trust one in another, and lock up your selves in one anothers breasts, keeping each others secrets,

never

never blazing abroad the faults, or frailties of each. True love can, and *will cover even a multitude of sins*; you must do with them as you will do with the soars of your own bodies, never uncover them, but when a plaister is to be laid to them. 1 Pet. 4. 8.

15. If God give you no children, do not impute the fault to the one or other; It is God that giveth, or withholdeth children: when you have commended this to God by Prayer, you must patiently and contentedly submit to Gods will. It was *Rachels* great fault, to say to her husband, *Give mee children, or else I die.* Gen. 30. 1

16. If God do give you child or children, then joyn in hearty

ty thanks to God, who hath graciously given them unto you; joyne also in breeding and bringing them up in the *nurture of the Lord*.

Pro.22.6. Eph.6.4.

17. You must be helpfull one to another, in over-seeing, guiding, governing, and well-ordering the wayes of your family. Though the husband is specially to have an eye to the men, and the wife to the maids; yet it shall be your wisdome to joyne as in the choice of the *faithfullest* you can get, so in *teaching* and furthering them in goodnes, taking all good occasion to instruct them in wayes of godlinesse and righteousnesse, and to stop and restrain them from wickednesse, looking to them that they be diligent and faith-

Ps.101.6. Gen.18.19 Deut.6.7.

faithfull in their places: you must joyn in looking to the state of your family, for their *due imployment and maintenance.* And as in governing the children, the father must not take part against the mother; So neither must the master take part with the servants against the dame or mistresse, nor must the mother, or dame, or mistresse, doe the like, when the father or master doth reprove or correct, but must joyne one with another therein. If either father or mother, master or mistris, doe faile in reproofe or correction, they are in private to shew one another their failings, and not openly before servants or children. If when one reproveth, the other doth cocker

Prov. 27. 23. 26. Pro. 31. 27

cocker and approve, and when one correcteth, the other saveth from correction; this doth weaken the authority of each in the family, and will embolden the children or servants in evill; and both father and mother, master, mistresse, or dame, will be brought into contempt.

18. Touching your worldly estate, you must be helpfull and faithfull to each other; you must be *diligent* in your places, and be good husbands and good housewives, thrifty & frugall, *labouring with hand and head, about something that is good*, according to your calling, that you may have wherewithall you may doe good, and

Pro. 10. 4. Pro. 21. 5.

Eph. 4. 28.

and give to them that need. Let nothing be wastfully and wickedly spent.

19. And know, there ought to be a communitie in the use of that temporall estate, which God hath given you; with husband and wife all such things should be common; one house, one purse, one bed, in every thing alike, sutable to their place and meanes. God hath made the husband to be head, and therefore to have the chiefe power in disposing and ordering of his worldly estate; yet the wife is not at such a distance, as is the servant, or child, but so neere to him, and one with him, that shee hath a right, as in his honors and dignities, which he cannot restrain her of,

of, so in all his goods, with which he did endow her at their marriage: She therefore is to enjoy them as well as he for her use, for all good purposes, as there shall be cause, except her manifest folly and wastfulnesse doe cause a restraint.

20. You may and are to have your times of more then ordinary familiarity one with another, in your amiable converse and delighting one in another, and with such expressions as are meet to be shewed between none, but such as are man and wife; as Gen. 26.8 *Isaac with his Rebecca.* But this is not seemly before others, but when alone; I mean, that palpable courting of each other, and dallying one with another,

another, as is the manner of too many, who therein expresse much lightnesse and vanity in their love, and doe minister matter of temptation, at least offence to others.

21. Your love must be so strong, as not to be *easily provoked*; true love is exceeding patient, it will *beare all things, endure all things*; nothing must quench your love one to another. 1 Cor. 13. 5. 7.

22. If any difference shall arise, tending to make a breach between you, take heed, that it doe not rise to a flame, be sure that you compose it, and stifle it speedily; doe not dare either of you to sleep upon any such discontent, for you know not what a night may bring forth, and what alienation

tion of affection, and what ſtrangeneſſe it may breed ere
Eph. 4. 26. morning. The *Sun ſhould not goe down upon the wrath of any*, much leſſe ſhould it upon the diſcontent of man and wife; Each of you ſhould ſtrive, who ſhould begin firſt to look cheerfully, and amiably, and ſhew kindneſſe one to another, that the breach may be prevented, or if any be, may be made up between your ſelves. The wife, ſhee out of duty, the husband, he out of wiſdome ſhould begin firſt, which when it is done by the one, let not the other dare, but lovingly and readily to entertain it. If your love be true, and if it be managed by that wiſdome which is from above, as it will be *pure*, ſo it will

will be *peaceable, gentle, easie to be intreated, full of kindnesse, and good fruits.* Consider this seriously, and then you cannot; I am sure, you will not continue long in any variance that shall fall out between you. Jam. 3. 17.

23. If you finde pride and folly to be so great in you, that it keep you at too great a distance, through dislike or distaste one with another, the best way to remedy all, is to call upon one another to goe together into Gods presence, and there joyne together in hearty prayer to him, confessing your faults unto him, intreating pardon, and that he will unite your hearts againe, that you may love and live together in all well-plea-

ſing to God, and to the joy and comfort one of another. Many who in the pride of their heart, will in their heate ſtout it out one againſt another, yet (if they have any grace) they will calme their ſpirits, and come to a right mind againe, when they humble themſelves in the ſight of God.

I come now to the particular duties of husband and wife.

1. YOU that are an husband may, nay, muſt wiſely, but with love, keepe your place, and uſe your authoritie which God hath ſet you in.

2. By keeping it, I doe not meare

meane, that you ſhould take upon you to be ſterne, fierce, and domineering in your carriage towards her, tyger-like, as too many doe, but that you carry your ſelfe like a wiſe head, winning honour and reſpect from her, doing her all right, giving her all her due. In your government you muſt not be light, nor fooliſh, for ſo you will loſe your authoritie, and bring your ſelf into contempt. Though ſhee be a wiſe and good wife, and you think fit to paſſe over much of your authoritie unto her, yet hold your authoritie in your own power; let her uſe your authority for you, joyning with you in ordering and managing the affaires of your eſtate and family, yet

never suffer her (if shee attempt it) *to usurpe authoritie over you*, but *dwell with her as a man of knowledge* and wisdom, which ought to be in every one whom God hath made to be the head of his wife; yet know, though you are not to suffer your wife to rule you, it shall yet be your wisdome, *not to contemne her counsell and advice*, nor to deny her any *reasonable request*.

1 Tim. 2. 12.
1 Pet. 3. 7.
2 King. 4. 9, 10. 22. 24.

3. In the use of your authoritie, remember alwayes, that shee is thy *companion*, *and the wife of thy Covenant*: and consider how neere God hath made your wife unto you, even flesh of your flesh; but shee is the weaker, and more tender part of you, and therefore you are to *honor her as the weaker*

Mal. 2. 14.
1 Pet. 3. 7.

weaker veſſell; in tender care of her, pitying, covering, bearing with, and healing her imperfections and infirmities; you muſt not put her upon any thing, but according to her ſtrength & abilities; you muſt ſupport her weaknes by your ſtrength, and ſupply her defects by your wiſdome: The weakneſſe ſhee hath by reaſon of her ſex, ſhee yet being ſo neere unto you, and neceſſiry for you, and may be helpfull to you, muſt indeare you to her, and cauſe you to be exceeding tender in your care of her. God hath made you to be the *guide of her youth*, yea, of all her dayes; and he hath given you to have authoritie to command & reprove as there ſhall be cauſe, and to

Pro. 2. 17.

order her in her place, and hath left it to you to provide for her good every way. All this you must do out of conscience of duty to God, and in love to her.

4. That you may do this the better, you must go before her in all holy example, in godliness and righteousness; you must store your self with knowledge of the Will and Wayes of God, wherefore study the Scriptures, heare the Word much, and treasure it up: The wife might *not speak in the Church*, her husband at *home* is to teach her, she is appointed to *learn of him there.*

1 Cor. 14. 35.

5. You must pray not only for her, but with her, and that not only in the family, but

but with her alone: some confessions and petitions will be needfull for you to make together, which cannot fitly be put up in hearing of others: you are therefore, saith God, *to dwell with her as a man of knowledge; that your prayers be not hindred*; you are *heirs of the same blessing*, therfore you are to help her in all good wayes whereby she may have knowledge and grace, that she may partake of that inheritance. 1 Pet. 3. 5.

6. You must use your authority with wisdome, mildeness, and love; your commands must be lawfull, not only in themselves, but such as she doth not make scruple of their lawfulness; you must command in the Lord, else

ſhe is exempt frō obedience.

7. Your commands muſt be of things not too difficult, but in her power to do them.

8. You muſt not require of her things unreaſonable, and ſuch as are not fit for her, but rather for others in the family for to do.

9. Uſe not commands for trifles and ſmall matters.

10. Be very ſeldom in laying any command upon your wife; An intimation of what you would have done is enough between an husband and a wife: intreaties of a wife do not unbecome a huſband, though ſhe be his inferiour, and uſually they do more prevail then flat commands.

11. Frequency and imperiouſ-

riousneſs in cõmands of one ſo neer in equality, will make your authority burthenſome, and grievous unto her, and will much abate in her (do what ſhe can) of that honour and reverence which ſhee ſhould and would give unto you.

12. You may, and ought to diſlike and reprove your wife when ſhee is blame-worthy, but you muſt do this alſo in much love and wiſdome.

13. Be ſure that there be a fault, and a great fault in her, elſe reprove not; leſſer failings may be heal'ed and amended, either of themſelves, or by a bare remembring her of them; many failings you are not to take notice of, and are to bear with in her, as ſhe

must do the like with you.

14. When she is very faulty, the reproof must be proportioned to the quality and greatness of the fault, but must be done with the *spirit of meekness*. Rough language, and overmuch heat in reproving (though the cause be never so just) will be like a good potion administred scalding hot, this will not be forced down, shee can hardly take it so hot, but will belch it up in the face of him that giveth it, and the vertue of it, is utterly lost.

Gal. 6. 1.

15. Due time and place must be observed when you reprove and admonish your wife; you must not do it, when either your self, or your wife is in a pelting chafe, or passi-

on,

on, for then you are not fit to give, nor she fit to receive reproof. A mad man is not in case to reprove, nor a mad woman in case to be reproved; while men and women are in passion they are not themselves.

16. As for the place, (except in extraordinary cases, when the fault is notorious and open, or may presently corrupt others, if it be not then and there reproved) ordinarily it is best to be done when you are private and alone, she may then see, that it is done in love to her, and for her good, which will cause it to be well taken, and will work more kindly with her.

17. Your whole government of your wife must be in all

all ſweetneſs and kindneſs; you muſt not rule a childe, no, not a ſervant *with rigour*; you muſt much more abhor all *bitterneſs* to a wife, you muſt alwayes remember, that ſhe is your ſelf, and you know who ſaith, *No man ever yet hated his own fleſh.*

Lev. 25. 43. Col. 3. 19. Epheſ. 5. 29.

18. I would not have it to be a queſtion whether an huſband may beat his wife, and correct her with ſtripes, as he doth his ſervant, or child, though ſhee do offend him; He may for ſome of her faults (if ſhe perſiſt in them) withdraw from her ſome of his former expreſſions of kindneſs and fruits of his bounty, and may abridge her of ſome of her former delights which formerly hee did allow her:

But

But to beat her, that is himself, wee have no rule nor example in the Word of God for it. He is worse, and more unnaturall then a brute beast, that will fight with his own mate.

19. If the wife be intolerable, and will not be governed by the husbands cōmands and reproof, if she remain unsufferable, he must crave help of the publike Magistrate, that by him shee may be reclaimed.

20. You must likewise shew love and wisdome in the matter of your wives imployments: A wife must not live idlely (as n ither must you,) neither must shee be made a drudge, and be overburthened with too too much; Let her imploy-

imployment be ſutable to her place, and to her condition, skill, ſtrength, and ability; ſhe is to be aſſiſtant to you in matters of your calling, if thereof ſhe be capable: alſo ſhee is to aſſiſt you in guiding and governing the family.

21. You muſt alſo provide for your wife, and allow her things needfull, and protect her from things hurtfull, according to your place, and as you are able, you muſt allow her plentifull and comfortamaintenance, as food, apparell, &c. even the very ſame for kinde and proportion ſutable with that which you provide for your ſelf, for ſhe is your ſelf, that ſhe may live like your wife, cheerfully with you.

22. And

22. And as you may dislike and reprove your wife, when shee doth ill; so, much rather, are you to take notice of, and give her due praise and incouragement when shee doth well; *Give her of the fruits of her hands*, saith the Lord by *Salomon*: Hee hath little (if any) grace, ingenuity, or love to his wife, which will not do it. Prov. 31. 31.

23. If God take you out of this life before your wife, (if good provision be not already certainly made for her) then you before your death, are by your last Will and Testament, to take care for her comfortable maintenance after your death: in which I would not have you to do, as too many fond and foolish husband

husbands do, give all, or moſt part of your eſtate to your wife, you having children; leaving them to her diſpoſing. This doth but expoſe her to temptations. By experience you may ſee that many enter into ſuch ſecond marriages, as prove to be a great wrong, if not an utter undoing of the children of her former husband.

24. But do not, as too many alſo do, neglect their wives, and give all, or moſt part of their eſtate to their children, leaving his wife their mother, to need to be maintained by them; how unnaturall many children prove to their mothers, when all their fathers means is in their hands, is ſeen too oft, in wofull experience:

rience : consider well your estate, and accordingly give her so much, that her children may have more need of her, then she of them; that shee may of her self, without them, live comfortably, and they may expect to be beholden to her, rather then that shee should need to be beholden to them; and this will better contain them in dutie to her when you have left her in an estate able to do them good, if they continue loving and dutifull to her.

There is also duty peculiar to the wife to be performed to the husband.

1. FIrst, you that are a wife must see in your husband (whom God hath given to you, and set over you) a stamp of Gods Image and authority, wherby he is become above you, and is made your *head*, and you are made his inferiour, and are made subject to him; whatsoever his birth, parts, or wealth was, or is, or whatsoever yours is, or was, you must now look upon him as bearing som of the Image and glory of Gods power and authoritie; which God hath invested him withall: for your

Ephes. 5. 23.

your good, hee is now thy lord, hee is now thy better, he is one who must be highly esteemed of thee, one, to whom your desire *must be subject, one, who hath rule over you.* Gen. 3. 16.

2. You must shew your love to him, and due esteem of him, and due *reverence* of his person; you must see that you *reverence your husband*, saith the Apostle; you must reverence him in your heart. Ephes. 5. 33. It was *Michaels* great and shamefull sin, that *she despised her husband* David *in her heart.* 2 Sam. 6. 16.

3. Shew reverence to your husband in word, and gesture, in word and deed; when you speak either before him, or of him, or to him, you must shew in all these, that you have an honourable esteem of him;

1 Pet. 3. 6. him; For this, *Sarah (whose daughter you are if you doe well)* is commended by the holy Ghost. There is time and place for very familiar speech to the husband, but never for a slight, neglective, contemptuous or rude speech or behaviour to him; you must alwayes reverence him.

4. You must also shew your love, in being subject and obedient to him.

5. This obedience must be a ready, hearty, and an universall obedience to all his reasonable & lawfull commands, or significations of his will. Eph. 5. 24. God saith, *Let wives be subject to their own husbands in every thing.* This generall, *in every thing*, admits onely this limitation, that it be *in the Lord.*

If

If your husband commandeth what God forbiddeth, or he would restraine you in that wherein Christ hath made you free; in this case you are to obey GOD rather then man.

If you enter into marriage according to the directions formerly given by that holy young man, (now with the Lord) which he took out of the word of God, and shall live in a married estate according to these present directions taken from the same holy Scriptures, you shall live comfortably one with another, and shall be a blessing each to other, and shall adde much to one anothers happinesse here in this life.

I will shut up all in a few words

words of caution and advise unto both husbands and wives.

Consider, that although this estate (if you be not wanting to your selves) be full of comfort, benefit, and matter of delight and content; yet it will be but for a time, it may be but for a very 1 Cor. 7. 29 *short time* that you shall live together. This will cause you to redeeme the time, with thankfulnesse to God, enjoy each other, and doe good to each other, as well as in receiving good one from another, while you may, lest else it prove to the surviving party, great griefe of heart, that he or shee did let slip that good opportunitie wch God had given them.

Moreover,

Moreover, you must consider, that there is another choice to be made, which (if you be the same you professe your selves to be) you have already made, which is better, and everlasting, namely, you have handfasted and *betrothed* your selves to *Jesus Christ*. This cōcerneth that *one thing needfull*; which when you have obtained, it shall never be taken from you, without whom all earthly blessings in the end will prove curses: your whole heart must be taken up about this, and wholly placed here.

2 Cor. 11. 2.

Luke 10. 42.

What is said of riches when they increase, that may be said of the good of marriage, *Set not your heart thereon*, as upon that wherin you should place your happines, or set up your rest.

Ps. 62. 10.

Mat.6.33. Psal.45.11. Christ Jesus, and his kingdome are first to be *sought*, he must be your chiefe love and desire; you must *obey* him in all things absolutely; you must wholly live to him at all times, and must delight and satisfie your selfe alwayes in his love; your love and delight in one another, must be in a subordination to your love to him, and as it will stand with your love and obedience to him.

1 Cor.7.29 The Apostle adviseth you that are married, to be as *if you married not*, you that have *husbands*, as if you had *none*; and you that have *wives*, as if you had *none*. It is not meant that when you are married, you may separate at pleasure, and live one from another, as

too

too many doe, nor yet to neglect one another, though you live together; But your lives must not be so bound up one in another, but that you can part one with another. And you must use this estate as you doe all other earthly good things, with such moderation of affection, and indifferency of judgement, that by no means it take you off from your love to God, and Christ, and from cleaving to him; and that you can without murmuring, or inordinate grieſe part therewith, when you see that it is the will of God you shall enjoy them no longer.

Be you sure therefore, that you use this estate as you are to use all other good things

of the world, as not *abusing it*. For the Apostle saith, the *time is short* in which ye shall live together, and *the world and the fashion of it passeth away*.

1 Cor. 7. 30. 31.

Therefore in whatsoever state you are in, and whatsoever you doe, let your eye be principally upon, and towards your best beloved Christ Jesus, to be alwayes loving and faithfull to him; *waiting for the comming of this your Bridegroome*, when your spirituall marriage shall be consummate: At whose comming, at, and after the *Resurrection*, there is *neither marrying, nor giving in marriage*, but you shall be like the *holy Angels* in heaven; and shall *ever be with* him the *Lord*, the blessed husband

2 Thes. 3. 5. Mat. 25. 3. 4. 7. 10.

Luk. 20. 35, 36.

1 Thes. 4. 17.

husband of his Spouſe the Church, partaking of all his beautie, riches, and glory. For when he ſhall appeare, in whoſe *preſence are fulneſſe of joy, and pleaſures for evermore*; we ſhall *be like him*, for *we ſhall ſee him as he is*, and our *vile bodies* ſhall be made like *his glorious body*, according to the working whereby he is able to ſubdue all things to himſelfe. Pſal. 16. 1 Joh. 3. 2. Phil. 3. 21.

Now to this King Eternall, Inviſible, onely wiſe God, and our bleſſed Saviour, be all honour and glory, for ever and ever, *Amen*. To whoſe grace and bleſſing, I doe heartily commend you, with the whole Iſrael of God.

An Abstract of former Directions, whereby you may take a short view of all; and it may serve as a Table to shew where each particular in the Discourses is spoken of more fully.

Good wife is to be sought of God. page. 2.

He can, and will best direct you to find. ibid.

Shee cannot be had from any other. p. 3.

It is the easiest way to finde her. ibid.

Never any can be said to have

found, who hath not thus sought. p. 4, 5.

Otherwise in stead of finding a blessing, thou maist find a curse. p. 6.

They who seek otherwise, do usually finde much trouble. p. 7.

They who rightly seek a good wife of God, enjoy much pleasure in seeking, contentment in finding, and comfort in possessing. p. 8.

Thus seeking is well pleasing to God; and is an argument of acknowledgment of his soveraignty, and of your subjection unto, and dependance upon him. p. 7, 8.

If you seek her of God, then, how ever it fall out, you may have comfort in this, that you have done your duty in respect of God, whether shee prove vertuous or vitious. p. 9, 10, 11.

How

How God is to be ſought.

This is by Prayer. p. 12.

That he will give you wiſdome to make a good choice, that grace in her may be your chief aim. pag. 12, 13.

Beg of God that your affections may not be knit to any, whoſe affections he hath not firſt knit to himſelf, p. 14, 15.

Otherwiſe, that God would withdraw your affections. p. 16.

If you be ingaged ſo far, that you cannot well go back, then double your deſires, that God will give her grace, and that hee will firſt unite her to Chriſt, before he joyn her unto thee. p. 17, 18.

Deſire of God that ſhee may be not only endued with grace, but that ſhe be a wife every way meet and fit for thee. p. 19

Fitneſs for age, parentage, eſtate, conſtitution and diſpoſition of natures are with wiſdome to be conſidered. p. 19, 20, 21, 22, 23, 24, 25.

The former concurring: then

Firſt, acquaint your friends, in whoſe power you are, and get their conſent. p. 26.

Alſo before you do woo her, you muſt get her friends conſent. p. 26, 27.

Reaſons why you muſt have conſent of your own and of her friends. p. 26, 27, 28, 29, 30, 31, 32, 33.

Parents, or Guardians being conſulted with, and conſenting.

Foreſee this, before thou do woo her, that thou canſt entirely affect

affect her. pag. 33, 34.
Mutuall love must be the foundation on which the marriage structure must be built. p. 34.
In getting her good will, care must be had how, and that it be wisely and rightly done. 34. 35.
Not so much in setting forth to her thy parentage. p. 35.
Nor thy wealth. ibid.
Nor the liberty and priviledges she shall enjoy, if she will have thee. p. 35, 36.
Nor with flatteries. ibid.
Nor by seeking to blind, and inveagle her by presents and gifts. p. 37.
Nor at all with foolish, unbeseeming, wanton gestures and behaviour. ibid.
Much less by any solicitations to have your lustfull will of her to make her sure, as too many do;

do; which is abominable. 37,38.
The right way of wooing. 38, 39.
Pray to God to direct thee in such a course, as may best gain her affections, and may be most prosperous in it self, and best pleasing to him. p. 39.
A Directory for such prayer, p. 39,40,41,42,43,44,45.
when you or some friend make the motion to her, whom thou wouldst make thy wife, or to her friends, deal fairly and truly, do not make a shew, either of thy Religion, or thy outward estate, more then indeed it is. p. 46.
In prosecution of your suit, be serious, and ingenuous, and loving, but never pretend more love then indeed you do beare unto her. p. 46,47.

After

After God hath answered your desires,

You must make a thankfull acknowledgement thereof unto God. p.47,48.

A Directory for this blessing, and giving glory unto God. p. 48,49,50,51,52,53,54,55.

Other usefull Considerations of single persons before marriage.

Expect not to enjoy that good in the married estate which it cannot give unto thee. p.58.65.

There is an insufficiency in marriage to give thee full content, and of it self to satisfie thy desires. p.58.

Let not heat of love make thee blind, so that thou canst not see things as they are in thy Beloved.

ved. p. 58, 59.

Duties to be done, cares to be taken, and evils to be born in the married estate, must be forethought of, prepared for, as well as the joyes and the good of marriage. p. 60, 65.

Whensoever you marry, you shall have troubles in the flesh p. 60, 61.

If you look for that happiness in marriage which God never intended it should give you, you shall in stead thereof finde nothing but vanity *and vexation of spirit.* p. 61.

Yet none are hereby to be deterred from marrying, who have a calling to marry. p. 61.

Marriage is of excellent and necessary use. p. 61, 62, 63.

Such may be the condition of an unmarried person, that the good

good and comfort of marriage may countervail and exceed the troubles of it. p. 62.

The least sin is worse then the greatest earthly trouble. p. 62.

In the married estate may be expected very great earthly comforts. p. 64.

Much evill doth follow the expectation of that good in marriage which it cannot give. p. 65, 66.

After consent is gained in the way prescribed,

It is very expedient that you be betrothed to eath other, before that you be solemnly married. p. 66, 67.

Betrothing will make you sure one to another, but not give a right to marriage society. p. 67.

Betrothing before marriage is of

of excellent use. pag. 68.

Directions for married persons: Some Duties are common to both.

Being married together, see and acknowledge it (being made as before hath been prescribed) to be of God. p. 69, 70.

This acknowledging of God will be of great good use to you both. p. 70.

Consider well what a strict bond and covenant you entred into, even into a covenant with God. p. 71.

You are mutually to love each other abundantly. p. 72.

The neerness of relation into which by marriage you are entred, it being the express will of your God, that you should thus love one another, must be the spring

spring and foundation of your love. pag. 72,73.

This love must shew it self in care of each others souls; you must pray one for another, and in your places edifie one another. 74

You must study to please each other in what you may; and be helpfull to each other. p. 75.

You must be faithfull, and keep your selves chast, and not defraud each other of due benevolence. p. 76, 77, 78.

You must not be jealous of each other. p. 78.

You must be preservers of each others names and credit. 78,79.

If God give no children, you both must submit quietly to his will. p. 79.

If God give you children, you must joyn in bringing them up in the nurture of the Lord. p. 79, 80.

You must be helpfull to each other in governing and ordering the wayes of your family. p. 80,81.

Touching your estates you must joyn in all lawfull wayes of maintaining it with diligence in your calling, being thrifty and frugall. p. 82.

There ought to be a community betwixt you in the use of your temporall estate. p. 83.

Expressions of speciall familiarities betwixt you are best shewed when you are alone. p. 84.

Your love must be so strong that nothing can quench it. p. 85.

You must not suffer any difference to make a breach or falling out betwixt you. p. 85.

If any such shall be, be sure that you do not sleep upon a discontent between you. p. 85.

The

The husband out of wisdome, the wife out of duty, should begin to shew kindnes, and to make up the breach. p. 86.

when either of you begin, the other must readily embrace it. p. 86.

To joyn in prayer to God is an excellent means of reconciling man and wife, if any breach have been betwixt them. p. 87.

The peculiar Duties of the Husband.

You are wisely to keep that authority over her which God hath given you. p. 88. 90.

You are to dwell with her as a man of knowledge. p. 90.

You must esteem her, and use her as your companion, and second self. p. 90.

You are to tender her as the weaker

weaker vessell. pag. 90, 91.
You are to teach her the wayes of godlinesse. p. 92.
You must daily pray with her. p. 92. 93.
You must use your authority with mildnesse. p. 93, 95.
You must command her only things lawfull; not things unreasonable, nor trifles. p. 94.
Lay commands on her but seldome, a bare signification of your will to her should be enough. p. 94, 95.
Never reprove her but for a great and manifest fault, and that with the spirit of meekness and love. p. 95, 96.
Due time and place must be observed when you reprove her. p. 96, 97.
You must never be so unmanly and unnaturall, as to correct

her with blowes. pag. 98,99.
If ſhee will not be governed, then help of the Magiſtrate is to be deſired. p.99.
You muſt ſhew wiſdome in her imployments, p. 99, 100.
You are to give your wife all good encouragement when ſhee doth well, being more ready to approve her well-doing, then to reprove her for evill. p. 101.
The wife muſt be well provided for before your deceaſe, that ſhee ſurviving, may live more comfortably. p. 101, 102.
You muſt not give all, or too much to her, with the neglect of your children. p. 102.
Nor yet may you give all, or moſt to your children, neglecting your wife. p. 102, 103.

Peculiar

Peculiar Duties of the Wife.

You must see in your Husband, and acknowledge the stamp of Gods authority upon him; God having made him to be your head and ruler. p. 104.

You most in abundance of love shew true reverence to him in word and deed. p. 105.

You must obey him in the Lord in all things. p. 106.

Some Cautions, and other generall Directions to Husbands and wives for the close of all; that the married estate to them may be more contentfull and comfortable. p. 107, &c.

Errata.

FOr comfortable, *p.* 66. *l.* 1. *r.* uncomfortable: for enjoy, *p.* 108. *l.* 14. *r.* enjoying: for do, *p.* 108. *l.* 15. *r.* doing.

FINIS.